THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered."—ISA. 29: 9-10.

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THE RESURRECTION.

THE Christian world now commemorates the greatest of all miracles—the resurrection of the crucified Lord. Time has already marked off many centuries since that event took place; incessant efforts have been made to discredit the simple but singularly beautiful Gospel story of the first Easter morning, with its empty tomb, the appearance of the angels, the faithful love of the followers of Jesus; but in vain. The victory won over death by the risen Savior has held its effects throughout the world and is still shaping human destiny for time and eternity. "He is risen!" continues to be the triumphant strain to which the Gospel banner is carried victoriously from land to land.

Science to-day has struck an attitude rather antagonistic to the Gospel of Jesus. It would fain give a materialistic origin to both soul and body, making the operations of the mind no more than "products of cerebral activity." It would eliminate from our list of conceptions such as liberty of will, responsibility, virtue and vice, and make man a mere child of necessity. It would teach us that every human being is but carrying out the destiny that was shaped for him by pagan forefathers; and for them by monkeys, and for them by amphibians, and for them by slimy worms, and for them by lower forms of life. That is "science." Ibsen has presented the supposition in his "Ghosts," where every one of his heroes is but a tube through which speak the forefathers.

But this terrible philosophy, which practically represents man as a puppet in a marionette theater, cannot prevail as long as the Gospel with its doctrines of liberty and responsibility is being accepted. And that must be believed in as long as the resurrection remains a fact. The argu-

ment of the great Apostle holds good through all ages: "If Christ be not risen, then is our preaching in vain, and your faith is also vain." Further, the work of performing ordinances for the dead is also of no avail, for "what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (I Cor. 15: 29). In brief, the Gospel as relating both to the living and the dead, stands or falls with the great miracle of the first Easter morn. Hence the numerous efforts at the present time to relegate the Scriptures to the domain of myth. Hence the denial in pulpit and press of its divine inspiration and authority.

That the resurrection, however, is an historical fact, is well attested. Numerous facts of antiquity are accepted on a small fraction of the evidence presented for this great fact. That Jesus truly died on the cross is evident, for "blood and water" flowed from the wound in His side, and that death was due to a broken heart seems also indicated by that circumstance. The body, on the evening of the day of crucifixion, was laid in a tomb, guarded by his enemies. If contemporary testimony is taken for it—and if not, all arguing about past events becomes an idle pastime—there was no possibility of fraud, even had there been a disposition to commit it, which there was not.

Notwithstanding this, the stone was rolled away from the opening of the grave, and Jesus rose in glory. In His risen state He appeared to numerous witnesses during a period of forty days, and on one occasion to no less than five hundred at one time, and at last to one of the chief opponents of the Gospel, who from that hour became one of His most faithful followers. Christianity itself would have ended with Calvary, had not Easter followed, for the disciples of Jesus were contemplating returning to their old calling, when He appeared among them. That a handful of Galilean fishermen should go out into all the world and proclaim salvation through Him who died on the cross, adjudged a malefactor, and that success should crown their efforts, is one incontestible proof of the reality of the resurrection. Nothing short of a miracle could thus change the destiny of the world. If that miracle did not take place, then Christianity itself is a greater miracle than the resurrection.

But Jesus is risen. To Him has been given all power in heaven and on earth, and He is coming to establish His reign among the children of men, and already the signs are multiplying that His second advent is approaching. Did not a servant of the Lord, a few years ago, say that the angels had gone forth to pour out their vials, and that they would not cease until their work had been accomplished? Blessed is he who is watching the signs of the times, and who is prepared for that which is to come.—*Deseret News.*

A LECTURE OF THE LONG AGO.

PUBLISHED AS A MEMORY, HISTORIC AND INFORMING.

WE have assembled this pleasant Sabbath day to talk over some things which pertain to our salvation, not that mystical salvation which pertains

to Babylon, but such as pertains to the Latter-day Saints, for the salvation they seek and need is one of a far more comprehensive character, one, in fact, which embraces all that man can desire or enjoy, even while in the flesh, or in time as well as in eternity.

So broad and catholic a question is the sermon and labor of a life, it can no more be glanced at in one discourse than man can in one brief hour glance over the marvelous detail of our little earth. The subject can be made sectional in its treatment, and yet the whole may be circumscribed in what Paul called "our common salvation." There is that special form of salvation which we designate religious, this consists in faith in God and in His Son Jesus Christ, in repentance and the forsaking of all sin, in baptism by water for the remission thereof, and in the ordinance of laying on of hands for the gift of the Holy Ghost; then inspiration, miracles, gifts, powers and Priesthood, working for the sanctification of the individual, and giving such preparatory lessons as will fit him, after "life's fitful fever," for communion with "the church of the first-born."

Yet there have been times in the experience of members of this Church, when salvation of a secular character was of more momentary importance than was "faith, repentance and baptism." In the colonization of Utah the pioneers were "a thousand miles from anywhere," and the animal and physical wants were pressing for gratification; bread and dinner, necessitating toil, was the only process for salvation—temporal may be—but more than an auxiliary of spiritual salvation at that anxious time; drought and crickets meant extermination quite as fatal, in fact, as the persecutions of Missouri and Illinois.

With the growth of the people by emigration and years, mental and intellectual salvation called for the school-house, the teacher and books; and the press also aided in the effort to vanquish ignorance, that arch-enemy of the human race. The faculties for business, at all events, and communication with the outside world craved that mental pabulum which that section of human nature desired.

Continued multiplication and the flight of time brought its quota to the verge of manhood and womanhood, proper conceptions of the marital relation everywhere implies social salvation. The family is the foundation of the State, and to ensure order, tranquility, increase, irregularities have to be suppressed, duties have to be expounded, responsibilities have to be sustained, and thus the social fabric made up of "living stones," and cemented by well-tempered mortar meets the best and highest thought of social communion and family life!

Swelling communities study items of political salvation which are without value in sparsely settled regions; duties of citizenship are augmented by the growth of towns and cities; public improvements and increased taxation become of enhanced importance in the body politic. The founding of Territorial and State organization, the respective powers of the local and federal government, the essential principles of political parties, intelligent self-defence from adventurers, politicians and demagogues, imply always the actualities of political salvation as a factor in the grand round of human progress and national vigor.

And yet the complexity of wants, of diversified interests is incomplete; as men, as women, as colonies and communities: for the everyday calls of humanity are immense. To be sure human needs are really few, but the insatiable appetite of need becomes greater the more abundant its supplies, and reflection alone, coupled with observation, can comprehend the vast sweep of enterprise and speculation called into being as the ministering forces of custom, fashion and fancy.

Even in these secluded mountains, where wealth and luxury have hardly found a foothold, every little country store and every mammoth mercantile magazine, bears willing testimony to the apparent insufficiency of combined local and national supply. The world is ransacked to furnish variety, and every market thereof contributes to our cumbered floors and groaning shelves, of the industrial products and climatic specialities of this rolling earth!

Here but little of Utah labor finds a place, but from far-off lands in a perennial stream comes the labored products of teeming thousands to be exchanged for the ruddy gold and pale-faced silver of our mountain depths and slopes.

See the fruits, jellies, jams and pickles of California, along with the crystallized saccharine of the Sandwich Islands; rice and tea from the shores of famed Japan, and the more medicated and doctored varieties from the valleys of far-distant China; then retracing our way back, we travel east of the Rocky Mountains, and note the accumulations of "the great West" rolling in upon our soporific people. Bacon, hams and lard from Illinois; pigs feet, tripe, canned beef, chipped and bulk, ham, tongues (sheep and ox) from Kansas; canned vegetables from many sections, including those from the Oneida community, such as peas, beans, corn, tomatoes and the "Boston baked"; cheese from the Atlantic to the Mississippi river; stoves from Troy (N. Y.) to St. Louis; tin, iron and copperware, glass, nails, iron, steel, coal and iron from Pennsylvania; wooden ware from Ohio; tools, cutlery, clocks and Yankee notions from Connecticut; dress goods and calicoes from Rhode Island; boots and shoes from Massachussets; hats, caps and gloves from New Jersey; men's clothing and women's coats, etc., from New York; lobsters, herring and mackerel from Maine; oysters from Maryland; salmon from Oregon and codfish from the banks of Newfoundland. Then we leave still farther our native land, and tropical spices, peppers and fruit come to prompt our laggard or perverted appetites; John Bull sends us dress goods, hosiery, laces, pickles, sauces, jams, vinegar, mustard, cutlery and crockery; La Belle France sends us sardines, peas, mushrooms, capers, china and cassimeres; from Italia comes our finest olive oil; Germany gives us cutlery and cloths; then we have currants from Zante, raisins from Malaga, and figs from Turkey. But why multiply the sources of our daily surroundings, our furniture, our carpets, our mirrors, our lamps, our books. We make every paltry store an epitome of the workshops and labor of all lands; are consumers, not producers; importers not exporters, save of the metals and a few solitary dried peaches whose presence is unrealized even in the markets of our native land. Our wants are supplied by strangers and aliens, for our

necessaries we pay tribute to uninterested and indifferent workmen, and leave our own friends and brethren of the "household of faith" to find a crowded labor market in the valleys of our loved and self-adopted homes.

Yet it may not be said that the community is blameable for all the conditions even at home. The older portion of the people are creatures of custom and tradition, they possess all modern wants, and by ordinary devices all these wants have been supplied. Fleeing, as did the fathers from before the fury of persecution, their advent into these valleys might possibly be more marked by deviation from established modes; but gold being discovered in California created vast overland travel, and Salt Lake City set squarely in the route, was looked upon, not only as a recruiting ground, as a prospective supply station, but also because of "Mormon" necessity as an advantageous market for any excess of merchandize which might have been patiently brought across the dreary plains. "Mormon" emigration was also as multitudinous as the gold seekers, and to meet the situation, merchants belated and merchants who made this city their objective point, soon became a feature of the thrifty colonies, as they had been of towns and cities less youthful and in other localities. Members of the "Mormon battalion," and successful returning gold diggers, soon made gold and its primitive dust quite abundant in the city of the Saints, early merchants cleared off their stocks at fabulous prices, and from well-filled brass kettles loaded their wagons with the precious metal for an eastern trip, and more goods to meet an absolutely insatiable demand.

Finally gold became for the moment valueless. It would not buy butter, eggs, chickens, grain or vegetables, nor would it enlist the services of the artisan in the repairing of wagons, harness, the shoeing of a horse or the purchase of grain; nor would it secure a needed washerwoman, for the removal of surplus dust from soiled garments preparatory to the yet far distant West. A better currency, a more desirable commodity than gold was found in tea, coffee, sugar, beans, nails, calico, shoes, anything, everything but cheap unuseable, valueless money. Oh, but if the early settlers had only foreseen some of their after experiences, how the, gold, this precious dust could have been utilized for joint importation of all that appeared so desirable at that time.

By and by the traders returned, and slowly their numbers began to increase, territorial organization was effected, federal officials were located, affiliating mainly with the merchants and outside element; some of them were adventurers, and the craft of speculation began to exhibit itself from the Missouri river to Salt Lake City. Indian hostilities were exaggerated, troops began to move westward, settlers present and prospective were on the alert, western men with large herds of cattle began to see "millions" in hauling supplies, and local merchants scented the carcase from afar, and such influence as they had and such money as they made, went to foster rumor; and wire-working, including anti-Mormon yarns, soon became the staple product of reckless men, who found everywhere a far too credulous and susceptible hearing. All this intrigue was, however, well known to the leaders of Israel, and the people were not slow to learn that their money, when transferred to some Gentile merchants, became a potent

agent of misrepresentation, and the Buchanan war largely grew out of the active aid or tacit consent of this class, in combination with the schemes of place hunters and politicians.

[TO BE CONTINUED.]

WHAT IS BIOLOGY?

It is perhaps not surprising that men of education, and occupying public positions, should sometimes express more or less confused ideas as to the meaning and scope of that much abused subject, biology, and its relations to other departments of natural science, when we consider that historically the word has certainly been used in several distinct senses. The biological laboratory, as it is now understood, may be said to date from about 1870, when Huxley held summer classes (both lectures and practical) for teachers at South Kensington, London, England.

But the name and the fundamental ideas it expresses are much older, and originated, independently, I believe, at the beginning of the last century with Lamarck (1801) in France, and Treviranus (1802) in Germany. It is unnecessary now to inquire into the exact meaning it may have had in the past, but it is used in a perfectly definite sense now as taught in universities and at biological stations. It is not equivalent to physiology, as many people seem to think, although a great part of it is physiological. It is not zoology alone, nor natural history, and it is emphatically not a subdivision of zoology. It is much wider in its scope than all these subjects. Zoology, natural history, physiology, are aspects of biology, while biology includes all and more, and is the commonsense and philosophy of living nature as a whole.

Biology deals with the salient facts in regard to the properties of living things from a general standpoint. It takes a bird's-eye view of both plant and animal kingdoms, focusses attention upon both the resemblances and the differences in structure and function among the varied forms of life; makes evident the general plan and the fundamental relationship. Biology also lays emphasis upon the functional manifestations of living matter, and presents for discussion such great subjects as life and death, nutrition and reproduction, heredity and re-action to the environment.

From the educational point of view, in the proper sequence of studies, biology should be preceded by some knowledge of the out-door aspect of nature, the forms and life histories of familiar plants and animals, and it should itself precede the more professional detailed study of zoology and botany. Although biological studies are closely related to medicine. there is nothing professional or technical in such a general aspect of the subject as I have spoken of. On the contrary, general biology, it has been frepointed out, is singularly well adapted to form part of a liberal education, possessing, as it does, both a culture and a training value apart from its importance as an introduction to professional life. Huxley especially has pointed out the educational value of biological study by showing that the work involved leads necessarily to training and observation, in comparison and classification of facts, in deduction and verification, that

is, in those processes of thought which enter into the intellectual life of every man.

In a recent address, a distinguished American, Professor W. H. Howell, aments the fact that it is still "possible for a man to go through college and be instructed in the wisdom of the ancients and the history of mankind, and yet be left in a condition of child-like ignorance concerning what is known of the most striking and important phenomenon of the universe—namely, living matter and its properties. Next to living itself, there is nothing it would seem that should so interest mortal man as that physical basis of life through which his living is effected, and in such large part influenced and controlled. Biology seeks to discover what it may concerning this substance, its structure, the laws controlling its activity, its origin, its growth, its death. These are matters concerning which every intelligent man has a natural curiosity, and concerning which every educated man ought to have some reliable information, so much, at least, as would enable him to appreciate the modern biologists' point of view, and follow the trend of contemporary thought."

For many other considerations in connection with the nature, scope, study and utility of biology ("as helping to give right ideas in this world, which is, after all, absolutely governed by ideas"), and an important statement as to the use of natural history museums (ending with: "For the instruction and recreation of the public, such a typical collection would be of far greater value than any many-acred imitation of Noah's Ark").—W. A. HERDMAN in *Liverpool Post.*

EVERYONE has heard that it is not wise to cross knives at table, but it is not generally known that we must look back as far as the sixth century for the origin of the superstition. When St. Columba preached the Gospel of Christianity to the Scotch about the year 560, his efforts were crowned with wonderful success. The story of the Cross sank deep into the hearts of the Highlanders, and in memory of the Redemption, knives and farm implements of all descriptions were placed aside, when not being used, in the form of a cross—a simple act of gratitude to the Almighty. For hundreds of years the practice became more and more prevalent in all parts of Scotland, and the children were taught this simple form of adoration just as they learnt to make the sign of the cross. But when the Reformation set in, it was naturally dangerons, or, at least, indiscreet, to show any outward sign of adherance to the unreformed religion, so that whenever anyone crossed his knives he was warned that his disobedience might render him liable to censure and possible disgrace. This feeling of uneasiness and dread remained when the cause had been long forgotten, and when the sign of the cross had practically fallen into disuse. It is strange that so foolish a trifle as the accidental crossing of two table-knives should have had so beautiful a significance, and should have been strangely contorted from a single act of faith into meaningless superstition. Possibly there may be another explanation more probable and more prosaic, but to find one more picturesque would be almost impossible.

LIVE in the present that you may be ready for the future.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 4, 1901.

"TWENTY REASONS."

It is near fifty years since we first heard of a reverend gentleman (or next thing to it) who essayed to create opposition to "Mormonism." He assumed the joint role of critic and prophet, and was effusive enough in his day and generation to induce the late Apostle Orson Pratt to protest (by argument *printed* and *viva voce*) against his assumptions, his logic and his sophistry. For many years he remained *squelched*, and from an unbiassed standpoint effectually killed. His unshakable and successful opponent has for many years been inhabiting and working in another sphere, where it might be presumed his opponent had long since gone as well, but we were surprised a while ago to receive from President F. A. Mitchell of the Newcastle Conference, a reprint, or a rehash, of the old style against "Mormonism," and the "Book of Mormon" in particular, by J. W. P. Taylder.

There is not a well-posted schoolboy in the land who would reproduce the long-exploded story of "the Spaulding Manuscript" as the key to the origin of that sacred record, for that so-called original has been discovered, testimony upon testimony has been given concerning its finding, its character and contents. They have been published to the world for many years, and there is no excuse for either ignorance or repetition of that explanation, whose only origin was fancy, or sectarian frenzy at the growth and progress of an organization, which owes its origin, in part, to the revealing and translation of that unique book which is still before the world, and which has been translated into many languages for the benefit of mankind. So that it is easier to-day to account for its production by inspiration rather than by any speculative statements of hosts of non-readers, who have assumed to be wise, yet have become fools in opposition to the wonderful record, and dishonest in regard to the believers in its divine authenticity.

The orthodox critic of many initials used a line of comment which is equally if not far more applicable to the accepted sacred scriptures than to the Book of Mormon, and he in the spirit of falsity asserts that the Latter-day Saints and work rests upon the unsupported assertion of the Prophet Joseph Smith. He appears "with malice aforethought" to overlook the witnesses whose testimony has been given in every copy of that book which has been issued from the press. This testimony of the three and of the eight is unimpeachable, and yet our opponent declares that the

only evidence (an unsupported one) rests entirely on the bare *ipse dixit* of the Prophet who at the time of its publication was hardly twenty-five years of age.

The critic has *only* given twenty reasons for refuting this "Mormonism," we could give him pointers on that, but many more could be given for the rejection of exultant modern Christianity with its numberless divisions, and its self-evident departure from that order of the New Testament which is claimed by them to be *the word of God*, a word which has required or received emendation, correction and retranslation *ad nauseam, ad infinitum*, from many generations of learned but acknowledged disbelievers in inspirational direction, and edition after edition is liable to displace its predecessors, until a translation shall be given under the influence of that divine spirit whose mission it is to lead and guide its recipients into all truth.

There are hundreds of statements, probably, in the Bible and New Testament which have been controverted, and "no person is brought forward who knew Nephi (Luke), or the other writers therein," any more than as to the Book of Mormon; and save as to the Christ, "no writer of the Old Testament ever mentioned by name the writers of the later revelations," (what an argument); nor are they supported by the testimony of any living "witness," and consequently all the miraculous occurrences, all the travels and experiences must be rejected, because the statements are unsupported by the affidavit of "any second person."

Mr. Taylder says, that "when we read the Book of Mormon we find nothing in it," except what is copied from the Old or New Testament, which indicates that it is a revelation from God. What then of its wonderful historic details, its consecutive history of judges and rulers, its relations of wars, its accounts of violated laws, its anticipation of the Messiah, and the fulfilment of general expectations? How about the fact that it corroborates the old or Asiatic Scriptures, and where its language is taken as evidence of illiteracy, and its ungrammatical expressions as an evidence of its modern origin, probably our critic will tell us when ancient writings began to be or were controlled by modern rules and regulations. Other objections are just as puerile and baseless, in fact, as is the Solomon Spaulding story, of which the critic says, "*we have genuine and authentic evidences of its real origin, which at once settles the point of dispute.*"

Neither the Latter-day Saints nor the Church have created any "dispute," it and they have accepted the record as divine, they are outside of query, their testimony and experience run on parallel lines, and outside of this testimony, archæology and other branches of scientific research have established the fact that the American Continent, long antecedent to modern history, was peopled by a mighty host, whose remains and giant works have been found in such profusion as to justify even prominent men in looking with favor upon that record which, coming from an uneducated and inexperienced young man, has offered the solution of many a knotty problem, beyond all the speculations of the learned.

"Mormonism," says our critic, "lays claim to continued revelation." What then? Is not the word of the Lord desirable, necessary or essential

to the inauguration and establishing of God's kingdom on the earth, for which so many look and so many pray? Can he imagine that this is to be done by reading the Scriptures, or is it to be done by the present churches, or some one of them? Or shall men invoke State or Municipal legislation and patronage for so grand a work? Surely it must have special instruments (men) and special intelligence—by revelation! The whole argument is faulty, or if correct, the multiplication of Bibles alone is needed, and the interpreters in churches, chapels and educational appliances are surplusage, although they cost so much.

The critic says, "Mormons" deny that "God is a spirit"—*they* say that man was made and still is in the image of God, spirit and body, or his, Mr. Taylder's Book is untrue; and of Jesus it says, that "He was the brightness of His Father's glory, and the express image of His person," and to this thought, or revelation, every quotation given by the critic is in harmony, and it is as much of an impossibility for the human eye to see the spirit man as to see our great Father, even if His glory needed to be shadowed down to lower spirit observation.

The critic devotes space to that great Apostle and philosopher, Orson Pratt, *in extenso*; but the latter is as invulnerable to ridicule and sophistry, yet as true to Scripture as Mr. Taylder is vulnerable to misrepresentation, perversion, and self-nullifying criticisms of a greater man than he.

The critic says, that "Mormonism denies the existence of mind, and makes man nothing but matter." Well, *no matter*, we know that man has a moral and spiritual being, and according to his individual endowments is responsible for the use or abuse thereof, for every man will be judged by and for "the deeds done in the body, whether they be good or whether they be ill."

The critic says, that "Mormonism is debasing to the human man and derogatory to God." Is it then debasing to tell man that he is the offspring of Deity, and that he should consecrate every power to honor that origin? Is it derogatory to God to accept the prayer of their Redeemer that they may be one with Him as He was one with the Father, and that they may (if faithful) expect to be glorified *with the same glory* that He (Jesus) had with the Father before the world was?

The critic is worried because "the Mormons arrogate to themselves the Priesthood," and that "none are Priests unless called by new revelation." Now is not that more orderly, more legitimate, than for men to run of their own volition? Is it not better to believe that "no man taketh this honor unto himself except he be called of God as was Aaron"? Is it not grander to be able to say, "Now, then, we are ambassadors for Christ, as though God did beseech *you* by us, we pray *you* in Christ's stead be ye reconciled to God"? Is it not better to have it said of us, "Ye have not chosen Me, but I have chosen you and ordained you"? Ah, my friend, the authority of God is "placed in earthen vessels that the excellency of the power may be of God, and not of us."

Our critic doubtless thinks by his covert sneer, that in the Apostolic dispensation *anyone* could baptize, lay on hands or administer the sacrament, irrespective of call or legality, as is or has been done in the name of the

Lord, lo these many years. Surely it needed official sanction then *and now* to make any act valid, as men think it does in every petty township or higher one among mankind!

The critic is unfair and dishonest as to the practice of anointing as he is to the manifestation of other miraculous gifts. As to the former, his book does say, "Is any sick among you? Let him call for the Elders of the Church, and let them pray over him, *anointing him with oil*, and the prayer of faith shall save the sick." May it here be said, that "What God hath joined together let no man put asunder"; or shall the example of Christ be followed, who in His last blessing promised that the Apostles should "lay hands on the sick and they should recover," and that "these signs should follow them that believed."

In another fling at "Mormonism" our gentle critic says, "they impute an efficacy to the *sacrament of baptism*, as administered by *their* officials, for which they have no warrant in Scripture," and yet, after calling baptism a "sacrament," he says, "*it is a mere ordinance* of religion," thus calling in question the authority of Christ, who said, that "*except a man is born of water* and of the spirit he cannot enter into the kingdom of God." That sacred, efficient, authoritative and beautiful rite is called by this anti-Christian opponent *a mere ordinance of religion*, one, however, sanctioned by example, by command, by practice, and declared even as to John's baptism to be the counsel of God. *Mere!* For shame!

In this latest edition (1900) the critic declares that "polygamy is openly taught and practised by the Mormons as a duty," when the whole world, *save one*, knows that it has been set aside, both by law and Church authority for now ten years, save in old cases where neither the official action of one or the other required a separation. The critic quotes jubilantly from the Book of Mormon, but in regard to the same character he fails to quote 2 Samuel, 12: 8, from his own accepted standard.

The critic is at fault all the way through his brochure of misrepresentation, unfair inference and misleading statements, and his knowledge of "Mormonism" is but hearsay and conjecture. The series of objections, fairly considered, are as baseless as the Spaulding story, and his estimate of the "Mormon" character and the "Mormon" people. A few weeks' residence in the heart of Utah would show him a God-fearing people, lovers of right and truth, devoted to the Lord Jesus Christ, believers in the Scriptures, opposed to all immorality in conduct, industrious in life, self-sacrificing as to religion, advocates of intelligence, builders of schools and colleges, patrons of the arts and lovers of music, numbering in the mountains near half a million souls, with secular schools whose education is free yet compulsory, and in Sabbath schools training one hundred and twenty-five thousand in the way of eternal life, and sending into the nations every year near one thousand missionaries to proclaim faith, repentance, baptism and the laying on of hands, to an unbelieving world, yet gathering continuously of that class who are watching and working for the second coming of the Son of Man "without sin unto salvation," and seeking to build up His glorious kingdom which shall stand for ever.

N.

CLERKS of Conferences would confer a favor by sending in reports of their conferences for publication as soon as possible after the close.

RELEASE.—Elder F. C. Sanford of the Nottingham Conference has been honorably released to return home on the s.s. *Commonwealth*, leaving Liverpool April 25th, 1901.

CONFERENCE NOTICE.—The Manchester District of the Church of Jesus Christ of Latter-day Saints will hold a Semi-Annual Conference in the Co-operative Hall, Broughton Road, Pendleton, April 14th, 1901. Services will commence at 10:30 a.m., 2:30 and 6:30 p.m. A cordial invitation is extended to all.

ABSTRACT OF CORRESPONDENCE.

PRESIDENT JAMES L. MCMURRIN continues his very interesting correspondence to President Lyman, his latest being from Winterthur, in Switzerland, and dated March 26th. We are sure the personal reminiscences will be appreciated by readers of the STAR:

"Within the last few days I have often thought of you. I have passed by old scenes that I knew you were familiar with, and each one reminded me of your visit to the Schweiz. I have seen the place where you saw the man fall out of his farm, the old Axenstrasse where you and the brethren had your long walk, the place where Brother Bowman had dinner ordered when you caught up, and now I am here in Winterthur, which you will remember well on account of your visit here in '99, but more particularly on account of its being the home of the sweet little girl whom you now claim, and who came to us at Liverpool from this city.

"I am making my last visit in Switzerland, and I expect to leave tomorrow for Munich. We had a good Conference in Bern last Sunday. The prospects in this Mission are good. The brethren are all feeling well now, although at Conference time in Zurich Brother Campbell was very sick, and I felt quite worried about him. We administered to him, however, and he got well at once, and went to his field yesterday like a new man.

"The Elders here are all united and laboring earnestly in their fields. Their reports were encouraging and there will no doubt be another harvest soon.

"I had a great trip yesterday from Bern to Zurich. President Schulthess, Sister Booth and I left the former place at 6 a.m., and arrived at our destination at 9:30 p.m. We went to Interlaken and Meiringen, then to the "Aareslucht," a narrow pass where the river Aare runs through, with high cliffs on either side so narrow in places as to almost touch. Thence over to Brunig pass, through little valleys, by little lakes, and finally along Zurich lake, whose shores blazed on either side, and far up on the hills with myriads of lights as though each were trying to outshine the rest. I would be delighted if I could describe yesterday's scenes to you as they were and are, but I can only "feel what I can ne'er express, yet cannot all

conceal." You have seen it all, however, so I will not take up time and space in an effort that must fail.

"We have had delightful weather in Switzerland, bright days, clear and cold, though not uncomfortable.

"Sister Keller is here at Brother Billeters, and sends you 'viele Grüsse von der gansen Gemeinde.'"

LONDON CONFERENCE.

THE London Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, convened in the Clerkenwell Town Hall, Rosebery Avenue, London, E.C., March 31, 1901.

Among those in attendance were: Presidents Platte D. Lyman and Henry W. Naisbitt of the European Mission; Elders James R. Cooper and George Toone of the Birmingham; Elder Joseph Cooper of the Sheffield, and Elder Joseph Haslam of the Manchester Conferences; President Geo. Q. Morris and all the travelling Elders of the London Conference.

10:30 a.m. Singing. Prayer by Elder D. W. Parratt. Singing.

President Morris expressed his joy in seeing so many present, and also reported the Conference as being in good condition.

The statistical report for the past six months was then read as follows: Missionaries from Zion—Seventies, 27; Lady Missionaries, 4. Local Priesthood—Elders, 26; Priests, 14; Teachers, 5; Deacons, 10; members, 480; children under eight years of age, 82; total number of souls, exclusive of missionaries from Zion, 617. Tracts distributed—from door to door, 64,455; in open air meetings and otherwise, 4,750. Books distributed—sold, 140; loaned, 402; given away, 309. Strangers' houses visited—with first tract only, 19,509; by first invitation, 416; by re-invitation, 623. Gospel conversations, 4,119. Meetings held—hall, 246; cottage, 143; out-door, 65; Sunday school sessions, 64; M. I. A. sessions, 21; theological classes, 290; Priesthood, 23. Baptisms—new members, 27; children of members, 3. Confirmations, 30. Ordinations, 6. Children blessed—of members, 12; of non-members, 4. Emigrated—over eight years of age, 5. Died—over eight years of age, 2; under eight years of age, 1. Received, 1. New subscribers for the STAR, 15.

Elder Wm. B. Dougall then spoke of the manner in which the Church authorities are presented to be sustained or otherwise by the members, and also dwelt upon the responsibility of upholding the officers after voting for them.

The general authorities of the Church and the Presidency of the European Mission were presented, and each received the unanimous vote of those present. Elder George Q. Morris was also unanimously sustained as President of the London Conference, with Elder D. W. Parratt as clerk; also the following traveling Elders and Lady Missionaries in their respective districts: D. W. Parratt, Edward T. Shepherd, Charles G. Berry, F. T. Bailey, Irving C. Emmett, Sisters Jean Clara Holbrook and Alice Sargent in North London; J. R. Stubbs, Frederick Rasband and Sister Lydia D. Alder in Stratford; Alfred Gardiner and Chas. H. Smith in St.

Albans; Jacob Robertson and Walter K. Hawkes in Bedford; George A. Blanthorn and Samson Knowles in Southampton; Edward Watkins and Joseph Davis in Sheerness; James C. White, E. J. Taylor, H. C. Parker and David Athay in Greenwich; W. B. Dougall and A. E. Fawns in Ashford; James A. Leishman and D. H. Y. McAllister in Leighton Buzzard. The local priesthood was also sustained.

Sister Alice Farnsworth, Elder C. G. Berry, Elder J. C. White and Sister Lydia D. Alder occupied the remaining time, each speaking interestingly upon the Gospel, and bearing testimony to the truth of the same.

Singing. Benediction by Elder E. T. Shepherd.

2:30 p.m. Singing. Prayer by Elder George Ellis. Singing.

Elder E. T. Shepherd spoke of his experiences as a missionary of the Lord.

Sister Alice Sargent dwelt upon the necessity of living good lives in order to receive the blessings of heaven.

Elder Edwin Tout then favored us with a beautiful tenor solo entitled, "Calvary."

President Naisbitt made good use of the remaining time in speaking upon the present condition of Christianity.

Singing. Benediction by Elder R. P. Carlisle.

6:30 p.m. Singing. Prayer by Elder Wm. B. Dougall. Singing.

Elder Orson Day spoke upon the lessons to be derived from opposition, and also bore his testimony to the restoration of the Gospel.

Sister Jean Clara Holbrook related in an interesting way some of the incidents in the life of the Prophet Joseph Smith, especially the re-opening of the heavens to him and to this generation, and of the necessity for continued revelation. The inspiring quartette, "Be Still," was then rendered.

President Platte D. Lymam spoke convincingly of the fallen state of the religious world, of the lack of unity and authority, and the fragmentary condition of the existing church organizations. He also referred to Scriptural proofs showing that in this age the Gospel with power and authority would be restored and bore a powerful testimony that those Scriptures had been fulfilled and that the Latter-day Saints are the people who are preaching it to all the world as a witness before the coming of our Lord.

The closing hymn was "O, My Father," the solo part being sung by Sister Nannie Tout. Benediction by President Geo. Q. Morris.

10:30 a.m., Monday. Council Meeting was held at 97, Farleigh Road, Stoke-Newington, at which the missionaries reported their labors and received instructions from Presidents Lyman, Naisbitt and Morris.

In the evening the Presidency, Missionaries, Saints and friends convened in a social capacity at Clerkenwell Town Hall, and were treated to an exceptionally fine musical and literary feast.

The spirit of the Lord was with us on all occasions in rich abundance, and all enjoyed "a feast of fat things."

D. W. PARRATT, Clerk of Conference.

THE requests we make of God interpret our character. They show us as we are. God reads our character in our prayers. What we love best, what we covet most, that gives the key to our hearts.—THEO. L. CUYLER.

THEIR EYES OPENED.

A PROMINENT French paper, *L'Autorite*, commenting on the recent conflict between Spain and the United States thus summarizes and concludes that neither Great Britain, Germany, France nor Russia, but the United States is the great world power. Some of the statistics given in support this claim are of interest. These are among them:

"Old Europe was dying of hunger, lacking bread from her soil, worn out and becoming daily more unfruitful.

And young America has fed her.

The granary of Rome, formerly, was Africa.

The granary of Europe to-day is America.

But it is not by her horticulture alone that the United States invades the Old World.

It is by her industrial arts. But a little while ago America was dependant upon England for her farming implements, for carriages, for paper, for woollens and all manufactured articles of iron and steel. To-day she exports these various products to the figure of $2,000,000,000.

Soon she will compete with Europe in her own markets.

Besides, these statistics suffice to give some indication of the formidable commercial importance of America.

The United States produces three quarters of the cotton fabrics of the entire world.

It alone produces as much grain as all the rest of the united world.

Out of 600,000,000 tons of coal extracted from the bowels of the earth, 200,000,000 belong to the United States. There are upon the surface of the globe 435,000 miles of railroad. The United States claims as its share 182,000 miles of it. The receipts from all this network of roads is $12,500,000,000, and the United States collects $5,000,000,000 as its share. It needs be indebted to nobody for iron, for copper nor for petroleum, and can export them all the year round. Its ocean marine employs a force of 14,400,000 horsepower, a third of the force of the world. Finally, if we place the total wealth of the world at $161,000,000,000. America herself holds $62,000,000,000 of it.

All of which leads the Frenchman to remark: "And this is the adversary against which poor, unhappy Spain hurled herself. The ogre made one mouthful of her." He then draws the following conclusion:

And now that he has tried his strength and sharpened his appetite, Europe is going to have trouble with him.

Let it please him to seize all the European colonies in American waters, who is there that will prevent him?

If he finds it convenient even to annex Canada, feeling himself cramped in his 8,000,000 of square kilometres, it is not all-powerful England that would be able to put any obstacle in his way.

America is, henceforth, queen of the world, and we need to thank heaven that she is as far away as she is.

Even from that distance invasion threatens us, invasion commercial, industrial, graver and more dreadful than military invasion.

This last by force of courage one might be able even to repulse; but invasion economic is irresistible.

It is the Attila of wheat, the Tamerlane of cotton and of coal that faces us to-day, and our arms fail us, our soil is impoverished, our money gone, and we are left without any means of successful defence."

KINDNESS draws out the better part of our nature, disarming resistance, dissipating angry passion, and melting the hardest heart.

THE BEST DAY.

Some skies may be gloomy,
Some moments be sad;
But everywhere, always,
Some souls must be glad;
For true is the saying,
Proclaimed by the seer—
"Each day is the best day
Of somebody's year!"

Each day finds a hero,
Each day helps a saint,
Each day brings to some one
A joy without taint;
Though it may not be my turn
Or yours that is near—
"Each day is the best day
Of somebody's year!"

The calendar sparkles
With days that have brought
Some prize that was hoped for
Some good that was sought;
High deeds happen daily,
Wide truths grow more clear—
"Each day is the best day
Of somebody's year!"

No sun ever rises,
But brings joy behind,
No sorrow in fetters
The whole earth can bind;
How selfish our fretting,
How narrow our fear—
"Each day is the best day
Of somebody's year!"

Youth's Companion.

DIED.

SMITH.—At Ashby, Lincolnshire, March 25, 1901, Ann Elizabeth Smith. Deceased was born at Ravendale, in the same county, on September 21, 1876.

IBBOTSON.—At Newtown, Pemberton, March 22nd, 1901, after a lingering illness, Samuel Ibbotson, who was born at Staleybridge, Cheshire, August 13th, 1842. Deceased was baptized at Wigan, June 4th, 1898, by Elder Nephi Bailey, and died as above in full faith of a glorious resurrection.—*Utah papers please copy.*

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